

# The Missionary Intelligencer.

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## THE NEW DAY IN CHINA.

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*In Transition.* China suddenly faces the bewildering confusion of modern life and civilization. Everything is changing—government, schools, industries, social standards, religion. The perils incident to such changes are threatening. Opening mines, building steel plants, constructing railroads, establishing factories—these activities indicate the changes and suggest the new industrial and social perils.

*Educationally.* The situation is pathetic. Struggling to adjust herself to the present and provide for the future by modernizing her educational system, China lacks both money and trained men to teach her sixty million children.

*Religiously.* China is open to the Gospel. It required over fifty years to win the first thousand converts in China. Recently a larger number than this were enrolled as inquirers during a single night in one city.

Great areas still remain untouched. A group of missionaries recently traveled 580 miles through a province without finding a chapel or a Christian witness.

*Opportunity.* Here are 1,000,000 teachers to be trained, 60,000,000 to be taught, hundreds of thousands of villages and cities to be made clean and wholesome through sanitation, 430,000,000 people to be evangelized and won to Christ.

# Financial Exhibit.

The following is the Financial Exhibit of the Foreign Society for the first eleven months of the current missionary year:

	1916	1917	Gain
Contributions from Churches.....	4,023	3,772	*251
Contributions from Sunday-schools.....	4,258	4,016	*242
Contributions from C. E. Societies.....	1,039	1,377	338
Contributions from Individuals.....	1,049	1,155	106
Amounts.....	\$355,173 52	\$406,761 70	\$51,588 18

Comparing the receipts from different sources shows the following:

	1916	1917	Gain
Churches { General Fund.....	\$109,606 52	\$118,204 71	\$8,598 11
Churches { Special Fund.....	500 00	1,193 17	693 11
Churches { †Field Reports.....	8,715 29	4,174 69	*4,540 60
Sunday-schools { General Fund.....	89,560 66	97,494 01	7,933 35
Sunday-schools { Special Fund.....	69 75	190 22	120 47
C. E. Societies, General Fund.....	7,340 49	9,959 15	2,618 66
Individuals and Million- { Gen. Fund..	29,834 64	†42,336 86	12,502 22
Dollar Campaign Fund { Spec. Fund..	8,210 75	32,839 38	24,628 63
Dollar Campaign Fund { †Field Rep..	4,448 12	1,942 28	*2,505 84
Bequests { General Fund.....	3,130 25	1,013 03	*2,117 22
Bequests { Special Fund.....	.....	5,000 00	5,000 00
Miscellaneous { General Fund.....	3,248 64	5,318 30	2,069 66
Miscellaneous { †Field Reports.....	55,933 41	9,995 96	*45,937 45
Annuities.....	34,575 00	\$77,100 00	42,525 00

\*Loss.

†Money raised and expended on the foreign field.

‡Includes real estate, estimated value \$6,800.

§Includes real estate, estimated value \$10,000.

Gain in general fund receipts, \$31,604.86; gain in special fund receipts, \$29,574.10; loss in field reports, \$52,115.78; gain in annuities, \$42,525.

Send all offerings to F. M. RAINS, Secretary, Box 884, Cincinnati, Ohio.

“Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.”

Send your offering in. If you have made a remittance, but there is more missionary money in hand, send it in. If you have not taken an offering yet, take it now and send it in! The books close September 30th.

The Foreign Society will have a literature booth at the Kansas City Convention, October 24th to 31st. This will be headquarters

for the Society and the place where lovers of Foreign Missions can get all the latest books on the subject.

Some of the Sunday-schools in Japan begin with the little children at five o'clock in the morning. That would be too early for some American teachers.

“I wish to congratulate you on the September number of the INTELLIGENCER. No magazine comes to my home that we enjoy as well. A copy ought to be in every home in our brotherhood.”—D. D. Dick, Lovington, Ill.



India's villages are so numerous that if our Lord had started on the day of his baptism to preach in them and had continued since then up to the present time, visiting one village each day, he would have still 30,000 villages to visit.

The President of the Chinese Republic says the principles of freedom and equality inculcated by the Christian religion are bound to prevail in China. The young men and women who have been taught these principles are to be depended upon. They make good strong citizens of the republic.

Although a non-Christian, a certain educated gentleman in Peking purchased 2,300 Bibles of unusually good binding as New Year's presents for his friends. The Word of God is being read more and more in all parts of the world. Wherever it is read people will be led to Christ and churches will spring up and grow.

The government of China has sent all of its forestry and agricultural students from Peking to the University of Nanking, a union missionary institution. This is a great step of recognition, and this Christian school will have a great influence upon these fine young Chinese leaders, many of whom will go into government service.

It is significant that none of our missionaries are halting in their work. They are working, planning, and praying as though the world were at peace, and are expecting to enter open fields as soon as reinforcements can be sent them. Let us in the home-land who have to do with the support of the missionary cause, have the same faith and vision which our missionaries have at the front.

The total amount received for Foreign Missions in the United States and Canada for the last year was \$20,429,440. Of this amount \$1,135,505 was from Canada and the rest was from the United States. The advance for the year is more than a million and a half of dollars. The total amount received is considerably more than double the amount received ten years ago. These figures are surely most encouraging.

The Biblical world teaches that a church in time of war should show a sacrificial loyalty to man and God as great as does a nation in war. For a church member to economize on the church is to brand himself not only a disloyal Christian but a disloyal citizen. By the very action of the government itself, in exempting the church's leaders,

the church in the time of war is called upon to render special service to its community.

The Christian communities in foreign lands often have an influence out of all proportion to their size. The city of Hangechow, China, contains some hundreds of thousands of people; the Christians number only eight hundred, and yet they have succeeded in defeating a movement for the opening of a quarter for licensed vice, notwithstanding the land had been granted and the buildings actually erected.

One result of the war is that religious tolerance has at last been achieved in Russia. All religions now stand on an equality. The people are free to worship God according to their own convictions and forms. Even the Jews have equal rights before the law, and are free from the persecutions and massacres from which they have suffered so much and for so long a time. This is something for which every Christian should be devoutly thankful.

Our Tibetan missionaries have been experiencing much trouble with their mails on account of robbers in the mountains. Two mail carriers have recently been slain and robbed. A letter sent March 4th reached the office August 13th. This shows the isolation of our workers and the difficulty they sometimes have in keeping in touch with the outside world. The mail carriers go five hundred miles over the mountains on foot before they reach the first post office east of Batang.

A missionary campaign is being planned for London, the aim of which is to bring to every home and every family the greatness of the need, the splendor of the opportunity, and sense of personal responsibility, and to convert men, women, and children to this special aspect of the will of God. The church as a church is going to try to brace itself to face anew the purpose and the call of Christ in the light which the facts of war and the amazing world-movements modern days are throwing on it. This campaign is to last eight days, including two Sundays.

"Man's extremity is God's opportunity," is a proverb which has been proven many times. May it not be possible that in the great world crisis which we all face at the present time, God may be planning wonderful things for his Kingdom? Perhaps in this exhaustion of the nations will come the recognition of the realities of spiritual things, and after the war, gates may be opened for



the advancement of the gospel which were never unlocked before. Let us be ready for the world's gospel emergency when the sword is sheathed and the boom of cannon fades away.

What a glorious confirmation it would be if the Society would reach the \$600,000 goal September 30. We believe that it can be done. Indications are that there will be large giving at the end of September, and the receipts already are far ahead of last year. Let us all pull together to bring about this wonderful conclusion to this year's work.

The Foreign Society is in great need of two trained nurses for China and one for the Philippine Islands. These needs are immediate, and the opportunity is very great for service in the hospitals where these nurses should be sent. One should have at least high school training besides the nurses' training course, in order to best serve in these places. A nurse who wishes to give her life to the great missionary cause could find no rarer opening for work than these opportunities afford.

One of the interesting missionary events of this year is the going of Mr. and Mrs. Roderick MacLeod to far-away Tibet. They have already sailed across the Pacific, and later will take their long journey of three or four months from Shanghai, China, to the Tibetan border. These young people go out with enthusiasm, and are delighted that the Foreign Society appointed them to these far fields, where their hearts are already. The missionaries are longing for their coming, and they will be greatly needed in the new opportunities which come to us in the distant field of Tibet.

In the midst of war in Europe our missionaries in Africa have held a conference and planned a great ten-years program for the occupation of the Congo field. In days of expectancy they are opening out their hands to the multitude of people in the forests who have not heard of Christ. They call to us to send out forty-five new missionaries in the coming ten years to plant two great stations far back in the forest. We dare not withhold from these pioneers in Africa these things for which they ask. Our people are able, and we believe they will be ready even though the war is on, to do these great things.

A letter from the Librarian at Yale University speaks very appreciatingly of the MISSIONARY INTELLIGENCER. She says they

have the files for the past thirteen years, and also remarks:

"It may interest you to know that in 1916-17 there were more Disciples in Yale School of Religion than of any other denomination; also a professor in the department of missions. So, it is safe to say that the MISSIONARY INTELLIGENCER was used more than any other denominational periodical. Also, its permanent value is greater than its temporary value, as complete files are bound and in constant requisition for reference and research work."

Let us keep our Christian poise in these days of distress. While we do everything we can for our country in its struggle for peace and liberty throughout the world, let us at the same time keep our energy for the conquest of the world for Christ abreast of our services for our nation and world-democracy. While we give out of unselfish hearts for the soldiers at the front and try to economize in our homes, that we might help feed the world, let us remember the missionaries who are in our front-line trenches in mission lands and the tens of millions for whom we are responsible who have not the bread of life. Let us be equally balanced in these days in our national, international, and world patriotism, both from the standpoint of the question of liberty and the standpoint of the Christian religion.

No great war has ever yet been carried on since the beginning of modern missions during which a great forward movement was not launched. Let this present emergency be no exception to the rule. We are better able than ever before, there are greater opportunities on the mission field, and as never before in the history of Christianity there rests a burden of responsibility upon the American churches and Christian leaders for the conquest of the world.

Who are to be the leaders for the world when this war is over? Is not a great share of this leadership to come to America? Being the last to enter the war, we will very likely not suffer in the loss of men as have the other Protestant nations. Students have gone out from England, Germany, and France by the tens of thousands, and have been slaughtered on the battlefield. They were the first to go. Our own students will go, too, but we will have great hosts of them left. They must be trained and appealed to for world leadership, and from these fine young men and women we must send out leaders to mission lands to help occupy the wonderful fields that will be opened to us after the war is over. The Foreign Society



and the Christian Woman's Board of Missions have united in the work of the Congo. The two Societies have gone together, in a great forward movement, each sharing one-half of the expenditures and throwing new strength into this combined effort. We believe this marks a new epoch in the history of our Foreign Missionary work, and that not only will we see that it is good to work together in Africa, but also in many other fields.

### RECOGNITION FOR INTELLIGENCER.

We always appreciate commendations for the MISSIONARY INTELLIGENCER which come from sources outside our own Brotherhood. Recently a letter has come from the Baldwin-Wallace College, Berea, Ohio, from which we quote:

"You are kind enough to send me the MISSIONARY INTELLIGENCER for use in my college work. I find the magazine very useful for my classes and also for my own preparation for public lectures and for Institute and Convention work. Your work in Tibet is marvelous, when one considers how long that was a closed land. Your church is also strong on suggestive methods. I am much pleased with your 'Living-links,' and with your progress on your great \$6,000,000 campaign."

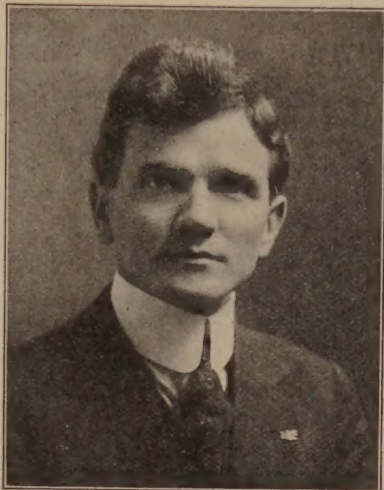
### NEW WESTERN SECRETARY.

C. M. Yocum has been appointed by the Foreign Society to the position of Western Secretary, with headquarters at Kansas City. For some years it has been the policy of this Society to have a representative stationed in that important center. This policy is the result of enlarging interest in Foreign Missions in all that region and the increasing demands for addresses, conferences, and rallies and general educational work.

Bert Wilson demonstrated the wisdom of this policy during his short term of efficient service. Kansas City touches closely more than half a dozen states, where our people are strong and growing in power and usefulness.

Since Secretary Wilson was requested to come to Cincinnati, the Society has been seeking diligently to find a man to take up the work, a part of which he has been compelled to relinquish.

We regard ourselves as most fortunate in being able to announce that C. M. Yocum, pastor of the church at Rushville, Indiana, has consented to take up the position sur-



C. M. YOCUM

rendered by Mr. Wilson. No word of introduction would be necessary in Ohio or Indiana where Mr. Yocum is so well and favorably known. His work in Ohio was chiefly with the churches at New Lisbon and the Central Church, Cincinnati. The extended service at Rushville has been most satisfactory, and has brought him into intimate touch with our work throughout the State. He is a graduate of Bethany College. His missionary interest has been vital and practical. The consistent missionary life he has lived naturally suggested him as president of the Indiana State work, which position he now holds with credit and efficiency.

C. M. Yocum is an humble, consecrated preacher of the cross with missionary passion, whose heart includes the needs of the whole wide world. He is a pleasing platform man, and speaks with readiness and conviction. His poise, good judgment and tact, and ease in becoming acquainted with people are all important qualifications for the service upon which he enters.

We congratulate the churches upon having a man so capable and so willing to do their bidding as they plan and labor for the world's evangelization.

The Rushville church has kindly consented to release him, and he takes up his new duties at once.

The following letter indicates how the Indiana brethren appreciate Mr. Yocum:

"Brother Yocum has done a splendid work in Rushville, and will leave a well-rounded church. He is president of our State Board, and has shown marked ability and devotion

in all of his relations with our work."—C. W. Canble, State Secretary, Indiana.

And the following from W. H. Book, of Columbus, Indiana: "Brother Yocum is a great preacher, a fine man, and a Christian gentleman. Indiana suffers a great loss in his going from us. He will make good in his new field."

#### MOBILIZING THE CHURCHES FOR WAR ACTIVITIES.

WAR COMMISSION OF ONE HUNDRED CHURCH LEADERS IS APPOINTED BY THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, has accepted the Chairmanship of the War Commission established by the Federal Council of the Churches of Christ in America. This Commission was authorized at the special meeting of the Council held in Washington in early May.

The War Commission will consist of one hundred leading clergymen and laymen, selected from various parts of the United States, who, in accordance with the action of the Council, will be appointed by its President, Dr. Frank Mason North, in conference with the leaders of the various denominational organizations.

While not a clergyman, Dr. Speer received the degree of Doctor of Divinity from the University of Edinburgh. He has traveled extensively throughout the countries in which foreign mission enterprises are being maintained by the church, and he is regarded as one of the leading personalities in the religious world.

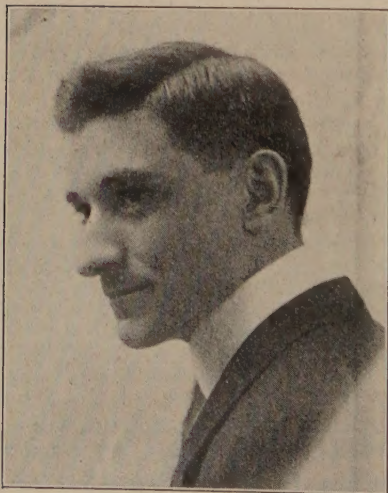
He is the author of numerous books on theological and missionary subjects, and has frequently been the leader in world-conferences dealing with church problems.

Through its commissions and special committees the Federal Council has already undertaken a large work in connection with the war emergencies. Through the War Commission it will seek to serve in the promotion and the coordination of the denominational forces now at work on the problems created by the war.

Dr. Speer, with his advisors in the Council and in the Commission, will soon indicate the policy and program for the Commission's activities, in the conviction that the churches can meet the challenge of new conditions created by the war only on the basis of unity of spirit and union in action.

An executive secretary will be appointed. Various committees will be selected and practical measures for bringing into harmonious action the forces of the churches and organizations related to the Council will be agreed upon.

### New Missionaries to China.



W. W. HASKELL,



MRS. W. W. HASKELL,

Mr. and Mrs. Haskell sailed for China as new missionaries September 1.





DR. PAUL STEVENSON,

Who sailed for China, September 1, on the S. S. Siberia.



MRS. PAUL STEVENSON,

Who sailed for China, September 1, on the S. S. Siberia.



BEN F. HOLROYD,

Who has recently sailed for China. Graduate Hiram College and College of Missions. Special student Columbia University.



MRS. BEN F. HOLROYD,

Graduate of Hiram College and instructor in Eureka College.

## The Debt.

The Foreign Society has had for a number of years an annual deficit. The work has far outgrown the regular income, and to at all keep abreast of the absolute needs on the fields has required appropriations beyond the income. Last year the debt was largely reduced, and this year it is proposed to wipe it out. When the books closed last year this deficit amounted to \$29,000. If the debt is canceled it will bring a new sense of freedom to the Society and to the workers. Larger plans can be laid, interest can be saved, and a new confidence will come to the missionaries around the world. Let us wipe out the debt!

# EDITORIAL.

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## The Goal for the Year.

Six hundred thousand dollars is the watchword for the missionary year. Last year the receipts were \$522,000, and as this call goes to press the receipts have gone \$30,000 beyond the same period for last year. To reach the \$600,000 during this year of the war would be a wonderful victory. It would hearten the missionaries and give the churches new ideals. No greater stimulus for our brotherhood could come than a great victory in this time of distress. If the churches respond loyally the aim will be reached. Let every congregation have a worthy share in this promised goal.

## A Call to the Churches as the Year Closes.

Every appeal of our nation in this hour of need must be met and met with loyalty. At the same time our spiritual obligations must be kept abreast of our national patriotism. In the multitude of needy special appeals, do not allow the relative importance of gifts to missions to be overlooked. Neither necessary economies nor humanitarian gifts should abate our generosity for spiritual conquest.

America has been called to lead in the defense and propagation of liberty and peace throughout the world. Our soldiers must fill up the broken lines at the front and our statesmen must lead in shaping the course of world ideals. Likewise, our land must hear the call for spiritual leadership from the lands across the seas and provide the men and the money to plant the cause of Christ in every heathen field. We must be world patriots. The church that fails in this hour of world crisis is not a loyal church of Jesus Christ. We must faithfully hold the thinly picketed lines of our Master's frontiers, in order that we may win the conquests which will be possible after the war is over. All students of Christianity prophesy a wonderful advance in the spread of Christianity when the war closes. If this takes place we must be loyal to our missionaries while the war lasts.

It would be supreme folly to falter. The workers are on the field, and they must be supported. Doors will close if they are not entered. Property and institutions must be protected. Confused native leaders must not be left unsupported in this hour of need. The pessimist sees the world falling to pieces; the Christian sees the darkness just before the dawn. We have builded well the foundations on mission fields. To halt in the work now would mean destruction of these foundations and decades of loss.

The other Christian nations are largely depleted of man power. In England and France and Germany, the students were the first to rush to the colors. Out of a former attendance of more than 3,000 at Oxford University, England, less than 300 are left to-day. Forty thousand students have already been killed in the armies of Europe. The Canadian Foreign Missionary Societies have not a single recruit who is not with the colors. Entering the war late and being in the lead before the war in supporting the missionary enterprise, America must largely furnish leaders and the means for reconstruction and expansion.



Our missionaries are facing the high cost of living in every land where they toil. The price of transportation across the seas has increased nearly forty per cent. Our missionaries in Africa and Tibet find it very difficult to pay the increased transportation on supplies. Medicines for our hospitals have increased in price from 100% to 4,000%. It has been necessary to meet the rise in the price of silver in lands like China. Your missionary Society is staggering under the burden of added expense on every hand. The additional expense this year because of the war will probably reach \$25,000.

In the midst of this world conflict, the opportunities on our mission fields are unprecedented. Tibet, until recently closed to Christianity, is now wide open. Our missionaries have itinerated and healed far into the interior, and four cities seem to be open to mission stations inside this forbidden land. The Belgian Congo, where our missionaries serve in Africa, has withstood the strain of war and the opportunities for advance are marvelous. Our missionaries there have recently made a thorough survey of that great field, and call for the planting of two new stations and 45 new workers within ten years. Our missionaries in Japan call loudly for sufficient workers to occupy the field which is open to them. China is the world's open door. With warm friendship toward America and eager desire for Western advancement, this struggling nation is the greatest opportunity for Christianity the world has ever seen. The Philippine Islands, with their Americanized schools and dependence upon the United States, offer the missionaries every opportunity for service. In Central India our missionaries are trembling in anxiety, as a great mass movement toward Christianity faces them, with few leaders to care for the promised multitudes. Every land needs a stronger force of missionaries. Every field must be better equipped. The usual need of a great offering from the churches is tremendously increased by the emergencies of the hour.

## Prayer for Missions.

The need of prayer for missions cannot be emphasized too strongly or too often. The missionaries on the field and those on the way to the field and those who are at home on furlough need the prayers of God's people. Over and over again we hear the apostle say, "Brethren, pray for us." If the greatest man that ever lived, a man who was inspired by the Holy Spirit, needed the prayers of his brethren, how much more the missionaries of our time? If Christian people everywhere will unite in asking God to prosper the workers and the work, we shall see such results as we have never seen nor shall see if we fail to do our part.

For many years the American Board has had a League of Interces-

sion. There are no fees connected with the league; all that the members are required to do is to pray daily for the missionaries and the churches on the field, and for the progress of the work everywhere. The office of the Foreign Society will be glad to have the names of those who are praying daily or who will pray daily for the spread and triumph of the gospel in all lands.

While money is greatly needed to maintain and to enlarge the work, suitable men and women to go out as missionaries are needed still more. If the Society had millions of dollars in its treasury it could not win any part of the non-Christian world unless it had missionaries to go out in the



spirit of Christ to make his saving grace and power known. The churches should be looking out for young people of unusual promise for the mission field. Parents should be encouraging their children to give their lives to this special form of Christian service.

They ought to be as eager to do this as they are now to encourage their children to volunteer for the war. The friends of the work should know that the greatest need of the Society at all times is the need of qualified and consecrated workers.

## Business Men and the Conventions.

It is sometimes said that business men do not attend the State and National Conventions because there is nothing for them to do. This is a great mistake. They may not be asked to make addresses or to serve on committees; there are few addresses and few committees in our Conventions: but they can help in many ways, nevertheless. Their presence and manifest interest are an inspiration and a benediction. They hear the reports and learn about the nature and the magnitude of the work, and about the extent of the unfinished task, and they feel constrained to do more than they have been doing. They hear the missionaries and are thrilled by their messages, and they go home to pray and to read about the work and to give on a more generous scale for its maintenance and enlargement. Thus they bless and are blessed, and the kingdom is advantaged thereby.

One business man attended a national Convention and, on hearing about the urgent needs of the work, pledged fifty thousand dollars. He attended another convention, and pledged a million. At a recent convention another business man pledged fifteen thousand dollars. These men

had been giving before, but not on so large a scale. Their gifts are a challenge to other business men to increase their offerings.

In a political convention that nominates a candidate for the presidency, only a few men can be heard from the platform or serve on committees. But every man is in place when the gavel falls, and his alternate is present to take his place if for any reason he finds it impossible for him to attend. His presence and vote are needed, and he is there to do whatever the convention may require of him. He feels it an honor to be elected a delegate. Having discharged his duty, he goes home ablaze with enthusiasm to enlist other men in the support of the party's choice.

The Laymen's Missionary Movement seeks to place the entire manhood of the church behind the missionary enterprise. This movement has stimulated zeal among many thousands of Christian men who had small concern for the salvation of the nations for whom Christ died. As a result, business men are attending the Conventions in increasing numbers. This is a gratifying fact, and means much for the future of all our organized work.

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Can any church dare to be provincial in this hour of International realization? The Chinese are serving back of the lines in France. The African fights with the European in Macedonia. The Japanese Red Cross heals the wounded in Flanders. The Hindu strives beside the Englishman for world democracy. Can a church have no world program now and call itself Christian?



# SPECIAL CHINA NUMBER.

## A Call to Prayer for China.

C. H. PLOPPER.

John R. Mott says: "The situation now is absolutely unique in the history of religion,—unique in opportunity, unique in danger, unique in responsibility, unique in duty. The church is confronting a rapidly climaxing world-crisis. Stupendous changes are constituting the greatest single opportunity which has ever confronted the Christian religion, and it is an opportunity that will not linger."

This is pre-eminently true of China today. Facing such a condition, such an opportunity, such a responsibility, do you not wish to help make this the greatest month in our mission history? If you desire to, you may. You can help the China Mission double its power and effectiveness.

How? Everyone who understands the privileges and power given by our Master to his followers knows that there is none which equals, or is as great as prayer. Robert E. Speer says: "Deeper than the need for men, deeper far than the need for money, deeper down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing world prayer. Considering the first consequences of it all, something like criminal negligence has marked for years the attitude of the church for the

matchless prayer for the world. But if fifty men of our generation will enter the holy place of prayer and become henceforth men whose hearts God has touched with the prayer passion, the history of the church will be changed." And "all things whatsoever ye shall ask in prayer believing, ye shall receive."

Will you not help direct this power for the coming month? This coming month you can be a missionary; you can be with us on the firing-line; you can help us in the daily strain and in the daily rejoicing over victory. You may be a *prayer missionary*. During the day at your desk or in your home, as the spirit comes upon you, you may join your petition with the prayers of thousands. What it will mean to us only eternity can tell, but it will mean the greatest month in mission history for China. Every prayer means so much added power. Will you help?

"I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah's remembrancers, take ye no rest and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isaiah 62. 6, 7.

## Missions as Trench Warfare.

ALEXANDER PAUL.

The work of Christian missions in China is facing the greatest crisis in its history. Great progress has been made along certain lines in the development of the country. Education, manufacturing, railways, agriculture,

and forestry have made rapid strides. Political changes have been so many and varied that it would be hard indeed to figure out just what the next regime will be. The ignominious failure of the late Yuan-Shih-Kai to estab-

lish a monarchy and the still more futile attempt in recent months, the wonderful way in which the Republican party organized themselves and held together, mark a new era in the political life of China.

It will be a long time before any man will have the courage to agitate for the establishment of a monarchy.

I refer to these changes to emphasize the fact that

we are living in a new China. New compared with twenty years ago—yes, new compared with five years ago.

The Christian apologetic for China has of necessity undergone a great change. The new regime under which we are living in this ancient civilization, the new aspect of life held by thinking men and women here as well as in the homelands, the modern interpretation of the teaching of Christ, and their application to our complex civilization have forced Christian leaders to put a revaluation upon living. Formerly the emphasis was laid upon saving the individual. It mattered little, comparatively speaking, how the masses lived,—so long as God was saving the souls of the elect. Governments and society were of this world, the Christian was supposed to belong to another world. He was to pay tribute to Cæsar, to obey the powers that be, but was under all circumstances to keep aloof as much as possible from politics and society. All this has changed. The great message coming from pulpit, press, and classroom to-day is not that the gospel of Christ is any the less applicable to the individual, not that the follower of the Man of Galilee should be less spiritual than the fathers, but that in addition we are responsible under God for the saving of the souls of men, and

also for the redeeming of the masses of society. No longer can men be satisfied with a simple preaching of the gospel message, but must see to it as far as in them lies, that the message shall have a practical application both to individuals and society.

These new conditions and opportunities have forced the various Christian agencies at work in China to take stock, so to speak, of their assets and liabilities. The wise master-builders are those who are not afraid to make even drastic changes in their policies, provided, of course, such changes mean the strengthening of their positions in the carrying on of the great work of the Kingdom. To this end we find several of the larger missionary societies turning over to other agencies some whole districts where they have been at work for years because they have been driven to the conclusion that in this day in China the work must be adequately done. The time was when the method of attack was a sweeping flank movement and the establishing of far-away outposts, relying upon a picket or two to hold off the enemy till fresh supplies of men and material could be brought to their relief. Alas! how many devoted soldiers have died at the outposts, waiting till the last moment for man and supplies to relieve them; and how many outposts have had to be given up because the men and supplies never came! It is here where great changes are taking place in methods. We are fighting in the trenches now. Every foot we gain must be held in the face of great odds. In the great offensive being carried on by the Allies on the western front of that ruthless war, we read that each time a few miles have been won from the Central Powers, the Allies take time to consolidate and protect what they have gained; knowing well how foolhardy it would be to keep pushing on because for the time being their enemies are being driven back. Well





do they know that they must be prepared for the strongest counter attacks. It is at this point that the work of Christian missions in China has come short. Our brave generals at home have urged us on to plant outposts. "Expand," "Go in and possess the land," have been the war cries. The over-enthusiastic soldier on the firing line has obeyed the commands of his generals, and when from his outpost he sends in petition after petition for men and supplies, the answer is always the same: "Hold on a little longer; this crisis will soon pass. The indifference that is possessing our people here is a mere phase that will soon blow over, and we will inaugurate a great forward movement. Go FORWARD." For ten or fifteen years we in China have been listening to such words of encouragement, given in hope by the leaders at home. Yet the crisis has not passed. The men and supplies are not forthcoming—no, not even enough to supply the places of those who have given their lives out here for the cause and those who have had to return to the homelands.

Facing these conditions, we have been forced to change our plan of attack. We have decided that we must not expand, but fortify the few positions we hold; and train strong men and women from among our Chinese Christians, who will become real leaders among their own people. To this end we have established a Department of Religious Education. The writer has been appointed to have charge of this department. Part of his duties will be to outline courses of studies for our Chinese evangelists, teachers, and church members. This is no easy task. Our evangelists are for the most part not well educated. Two or three have had as much as a high-school education and a Bible study course. None are college men, and the majority have not had the advantage of a good grammar-school education.

These men are doing wonderfully well. There are some at whose feet we willingly sit to learn, men of noble character and true Christian insight.

In trying to make a little survey as to what course of study would be most beneficial to them, two great difficulties were apparent. First, in answer to the question, "What books on religion, ethics, economics have you in your library?" The replies have been heart-breaking. In every case a list of their books was sent. A few commentaries on a few of the books of the Bible, some booklets, a few magazines, and in one or two cases a book or two on sociology and economics. Think of it, men who are placed in responsible positions as leaders of men. Most of them in out-stations, away from the influence and help of the missionary, with nothing to fall back on but a few commentaries and sheet tracts. How can we expect them to grow?

Second. The other great difficulty is the question of salary. The meager salary that these men get haunts one. The salaries range from five to fifteen dollars (gold) per month. Do you get that? From five to fifteen dollars per month, to rear a family, help support relatives, and dress decently. Doesn't this answer the question which arose in your mind as to why these men did not buy some good books? Some of the evangelists wrote that they were ashamed to let me know how few books they had, but added they have not been in a position financially where they could buy good books.

It makes one blush every time one reads in some missionary magazine, "Five dollars will support a native evangelist for a whole month; who will support one?" Five dollars will not support an evangelist for a month, at least not the kind we should have representing the cause of Christ.

Dr. David Z. T. Yiu, of Shanghai, in an article written by him on the subject, "A Constructive Program for

the Christian Church in China," says: "We are hopeful because God is giving the Christian propaganda in China to-day the best and most wonderful opportunities for progress and achievement. . . . We must have a highly educated Chinese ministry. We fully recognize the real and urgent demand for an increased staff of well-trained men and women to spread the gospel among the masses of the people, and strongly urge that the demand be as quickly and adequately met as possible. We also see the great desirability and even necessity of giving these men and women some training in agriculture and industrial subjects so that they can help solve the economic problems of the Christians under their leadership. On the other hand, the demand of the better educated people for intellectual and spiritual leadership among the Chinese Christians is equally strong if not stronger and should be overlooked and neglected no longer. Besides, it has been stated and restated that if China is to be evangelized at all, it must be done

by the Chinese themselves. How can the complete evangelization of the Chinese be accomplished without Chinese Christian leadership, and without a highly educated Chinese Christian ministry?"

This is the task that is facing us as a mission. The raising up and the training of men and women who will be real leaders. This we should have done years ago to a far greater extent than we did. We were forced into doing a general broadcast evangelistic work. The demand for baptisms from our home constituency, the meager support given to our work, which necessitated our using places for church worship of such a dismal, tumbled-down appearance that the respectable class of people were not attracted, finds us to-day with the greatest opportunities that could come to any people having to be passed by because of the lack of leaders and equipment.

Is our case hopeless? Are we so discouraged that we are ready to give up? No, a thousand times no! We have taken stock. We see where our leak-



Red Cross branch, organized at Chuchow during rebellion of 1915. This group contains nearly all the leading men of the city who have cooperated with the Reform Society led by the missionaries.



age has been. We would be poor guardians of the trust committed to us if we were to further neglect the consolidating of the positions we have taken for our great General. We must train leaders needed for the great forward evangelistic movement which all missionary societies are preparing to inaugurate and for which we are so unprepared. To this end the good friends at home must bear us up, must have patience. Perhaps your faith

will be tested. You, like us, long to see results, but if we are to be wise master-builders we must dig deep and put in solid foundations so that those who come after may not have to tear down, but be able to build thereon. We have the greatest God-given task in the world. Its very difficulty makes it fascinating. It is only by working in dependence upon him that we can ever hope to succeed.

*Wuhu.*

## The University of Nanking.

C. H. HAMILTON.

At the time of its establishment, in 1910, the university consisted of but three departments; it owned about

thirty-two acres of land in different parts of the city; its teaching staff numbered thirty-seven, inclusive of thirteen foreign teachers; and four hundred and forty students were already at their tasks



within its halls. Since then the institution has enjoyed a steady and gratifying growth despite the setback naturally experienced as a result of the revolution of 1911. At the present time its catalogue lists seven departments; additional purchases of land between Kuleo and Kan Ho Yien have increased its total amount of land to seventy-five acres; the faculty now consists of sixty-eight teachers, twenty-five of whom are foreigners; the total registration of students in the spring semester of 1916 was 523. Nor is this all. A group of fine new college and university buildings is being erected on the Kuleo site, which will afford, when completed, accommodations for the college, medical, agricultural, and forestry students. Since these students are now crowded

into the same dormitories and compelled to recite in the same classrooms as the high-school students, all in the old campus at Kan Ho Yien, the new addition in the buildings is greatly welcomed. It is expected that the new buildings will be entered during the coming school year.

To give some conception of the facilities for service contained in the University of Nanking it is necessary to sketch briefly the several kinds of work undertaken in the seven departments. The broad ideal underlying the activities of all these departments is the development of Christian character in the students and the training of them for the highest social usefulness. But each department has its individual applications and methods. We shall take up in the order named (1) the Middle School, (2) the High School, (3) the College, (4) the School of Normal Training, (5) the College of Agriculture and Forestry, (6) the Department of Missionary Training. Of these the first three are the oldest, being integral parts of the university from the start. The others have all been later developments.

### 1. "MIDDLE SCHOOL."

The Middle School work is carried on within the compound and buildings at Kuleo, formerly the plant of Union

Christian College. The course there requires four years for its completion. Certain requirements in Chinese are continuous throughout the four years. These are Reading (the National Readers for three years, with substitution of Modern Authors in the fourth year), History, Composition, and Penmanship. Another group of continuous subjects are Arithmetic, the Bible, and English. As for the distribution of other subjects, Nature Study, the Geography of China and the World, Manual Training, and Elementary Science come in the first two years; while Hygiene, Advanced Geography, and Chinese Narration are studied in the last two years. Having completed this course, the Middle School student is eligible for entrance into the University High School.

## 2. THE HIGH SCHOOL.

Upon entering the High School the student goes to live in the dormitory on the campus of the old Nanking University at Kan Ho Yien, where the remaining departments of the university, with the exception of the Normal School, also center their activities. A student entering the High School from some other institution must show that he has completed work equivalent to the University Middle School course. Once in, the students have regular requirements for two years in Chinese, English, Mathematics, and Religious Instruction. At the end of two years, however, the High School boy has four possibilities before him. He may continue a general High School course which will, in addition to the above-mentioned subjects, introduce him to such studies as General History, Civics, Economics, Biology, Physics, and Business. Or he may select special courses grouped under the headings of Normal Training, Business, or Agriculture and Forestry. In Normal Training the emphasis is naturally

placed upon subjects useful to the future teacher, such as History of Education, Educational Psychology, Educational Methods, School Management, Practice Teaching, etc. In Business it is on Civics, Economics, Business Arithmetic, Bookkeeping, Business Correspondence, Business Law, etc. In Agriculture and Forestry it is on Nature Study, Chemistry, Agronomy, Field Work, etc. Of course these special courses do not mean that the university has three departments in the High School beside the general High School course, but that the choice is open to the student to arrange his studies with reference to some definite future career of his so wishes. Other regular High School studies are naturally taken along with the special ones indicated in each case. This provision for a certain amount of specialization in the High School is made for those students who may not be able to go on into advanced work.

## 3. THE COLLEGE.

The student entering the College finds that the courses offered are divided into three groups, headed respectively, Language, Social Science, and Science and Mathematics. The freshman year is the same for all students. But at the beginning of his sophomore year each student is required to elect one group and select the majority of his subjects within that group. This arrangement, however, is not ironclad. He is not thereby debarred from the privilege of substitution from the other groups where it is desirable and reasonable. In the studies of the Language Group continuous attention is given to Chinese and English throughout, with additional courses in the physical and social sciences. In the Social Science Group, as the name implies, attention is given to History, Political Science, Economics, Sociology, Psychology, and Philosophy. In the Science and Math-



ematics Group stress is laid upon Physics, Chemistry, Mathematics, etc. Some interesting figures concerning the College appear in the University of Nanking Magazine for April, 1916. "For the spring semester of 1916 the enrollment in the College was 53. Of these, 22 received their preparation in schools outside of Nanking, and 31 studied in Nanking—almost all in the University High School. In the last

#### 4. SCHOOL OF NORMAL TRAINING.

The University's School of Normal Training was opened in September, 1912. From the start it has been housed in a fine, large building of sixteen rooms, which is surrounded by its own campus and athletic field of five acres. Part of this building is devoted to a practice school in which a model school of primary grade is maintained under the direction of specially trained



Middle School, University of Nankin.

three semesters there have been enrolled in the College 88 different students; 44 of these have come from institutions outside Nanking, 28 being from Christian institutions and 16 from non-Christian institutions. Of the 28, 20 have remained until the present and 8 left after being here but a few days or weeks at the most. Of the 16, 14 stayed but a short time, and 2 are here at present. In the spring of 1915, 31% of the students in the College at the end of the semester were from outside schools; in the fall of 1915, 37%; in the spring of 1916, 42%. This is a very encouraging fact, as it indicates that the mission schools are more and more sending us their students. Thus far in the College we have been unable to hold students from non-Christian institutions, chiefly because their English is inadequate and because they are not accustomed to our regulations."

critic teachers. Here the normal students have a field of practice and the Normal School a laboratory of better methods. The whole ground floor of the building is given over to the Industrial Department, which is organized for the practical training of the normal students in different forms of handicraft as an integral part of their preparation as teachers. The products of the department—chairs, tables, baskets, lamp shades, etc.—are regularly sold, and constant effort is being made to discover new materials and new sorts of articles that can be appropriately manufactured with profit. At present most of the work is done in wicker, bamboo, willow splint, and matting straw. The courses of the Normal Department are arranged to meet the needs of three classes of students: (1) those who are able to take four years of training; (2) those who are unable to study more than two

years, and (3) those High School students who wish to take courses during the last two years of High School which will fit them more directly for teaching. A fourth course of two years is now offered for any who desire special training for industrial teaching. Graduation from the four-year course requires that the student shall upon entrance have had the full equivalent of the University High School course in all subjects except English. He is then allowed to take all the courses at present offered in the department, and upon graduation receives the diploma of the School of Normal Training. The students of the second class receive at the close of their work a two-year certificate. Those in the third class receive a Normal-High School diploma. For a full statement of courses in the Normal Department the reader is referred to the catalogue of the university. Apart from a large number of content courses, industrial and otherwise, mention must be made especially of the continuous work in practice teaching and the fundamental background courses in Educational Psychology, History of Education, School Management, and Principles of Education. To the credit of the University's Department of Normal Training lies the starting of the Teachers' Institutes, twice held in Nanking and later taken over by the Kiangnan Primary School Board, to be continued yearly and to be multiplied into numerous smaller institutes in more restricted areas outside of Nanking. The Teachers' Institute has been written up fully by Mr. A. A. Bullock in the *Educational Review* for April, 1916.

##### 5. DEPARTMENT OF AGRICULTURE AND FORESTRY.

There is no more flourishing department in the university than that of the College of Agriculture and Forestry. It was opened in the au-

tumn and spring of 1914-1915, and has received the sanction of the Chinese government, first in the form of a transfer of forestry students from Peking to the University of Nanking, and later by a definite grant of money. The governors of Anhwei, Shangtung, Kweichow, Kiangsu, and Kiangsi have manifested particular interest, the first four by sending scholarship students to be trained and the last by a grant of money. The Forest Fund Committee of Shanghai has also transferred its students from a former German school at Tsingtau, and has established three additional scholarships at Nanking. The facilities of this Department of Agriculture and Forestry are comprehensive. In addition to special laboratories in Agronomy, Botany, Biology, and Entomology, the whole equipment of the university is available for the use of its students. From the Nanking Branch of the Colonization Association the department has received the right to use the whole of Purple Mountain, just outside the city of Nanking. This, together with the university's vacant land turned over by the institution to the College of Agriculture, affords a splendid field for practical experimental work. On Purple Mountain the Forestry students find problems which are typical of a large part of China. Heretofore the university has not possessed land suitable for the establishment of a model farm, a much needed adjunct of this department. But at the present time a large tract of land is being secured for the purpose outside of Shen Tseh Gate—and in a unique way. The Chinese members of the University's Board of Managers have, under the leadership of C. T. Wang and P. W. Kuo, organized themselves into a Board of Trustees to secure and hold this land for the Agricultural Department. By this arrangement a proper title to the land is obtained



under Chinese laws. Although the university pays a nominal sum, the land is practically a gift from the government, which heartily approves of the plan. On the vacant land at present available the agricultural students can practice garden, nursery, and farm-crop methods, as well as conduct special experiments. In their field work, both on Purple Mountain and on other trips away from the university, the forestry students are taught such things as cultivation of the soil, management of nurseries, collection of tree seeds, pruning, grafting, propagation by cutting, and transplanting of seedlings. The field work of the agricultural students includes such garden work as cultivation of the soil, preparation of seed beds, planting of seeds, care of crops by mulching, weeding, and watering, transplanting, spraying, pruning, grafting, and nursery management; also more strictly farm work such as plowing, harrowing, seeding, cultivation of farm crops, harvesting, care and marketing of crops, orchard culture and management, and raising and management of live stock. For admission to the College of Agriculture and Forestry students must have had the equivalent of the courses required for graduation from the University of Nanking High School, with the addition of High School Chemistry. It is in this department that the university is trying to touch the nerve of China's pressing economic needs and to contribute tangibly to their relief.

#### 6. DEPARTMENT OF MISSIONARY TRAINING.

No less vigorous than the above department is that of Missionary Training. First opened in the fall of 1912 with an attendance of thirty-seven students, representing seven missionary bodies, it has since enjoyed an increasing popularity and growth. In the autumn of 1916 its registration

numbered fifty-one. It is a boon to new missionaries. Equipped with a staff of some thirty Chinese teachers under expert supervision, both Chinese and foreign, the school is proving itself an able exponent of the direct method in language study. From the first the students are taught to hear correctly the Chinese sounds. Translation is carefully avoided throughout the course, and lessons are introduced by the Chinese teachers orally. Alternation of classroom recitations with private work under individual teachers secures the advantages both of group stimulation and the clearing up of individual difficulties. Students rotate among the teachers in their individual work so as to receive the benefit of the special excellencies in all and not be dominated by the idiosyncrasies of any one. Due time is given to conversation in groups of fewer than ten students under the direction of competent teachers. Three periods a week are devoted to character analysis and writing. A significant feature of the school and one in accord with the recent recommendation of the China Continuation Committee is a normal course given to the Chinese teachers both for the purpose of improving the teaching efficiency of the school and of later extending the services of the school to other localities where Mandarin is not the vernacular. Increase in the salaries of the teachers in regular graduations according to their progress in teaching ability furnishes a definite incentive for earnest effort in the normal class. Another point in which Continuation Committee recommendations are being worked out is the planning of a further course of study for students who have passed through this training school. This course will be pursued by the individual in his local station and arrangements will be made for a suitable examination in the same. At the present time the Department of Mis-

sionary Training feels especially its need of a dormitory for the adequate accommodation of its increasing number of students.

From 1912 to 1916 a Medical Department was maintained successfully in the university. Because of the plans of the China Medical Board of the Rockefeller Foundation to establish a large medical school at Shanghai, it has been thought best to discontinue this department. However, the university hospital is to be enlarged and maintained in connection with the other departments.

In the six departments, then, the University of Nanking seeks to realize its essential aims. Looking back over the history of the institution there is noticeable a gradual development of motive. The fundamental ideal of the university is the development of Christian character and its training for the highest social usefulness. In the earlier days the first half of this ideal received the emphasis. But of recent years the university, while feeling no less the basic importance of Christian character development, has come to recognize, in addition a responsibility to train that character for effective expression in practical life. The Normal, Medical and Agricultural Schools are the outstanding expressions of this new sense of

responsibility. But it is no less present in the arrangement of courses in the High School, in the direction of attention in college courses, and above all, in an increasing sense of the importance of developing a type of education fitted to China rather than a type more relevant elsewhere. The University is practically certain to eventually change the division of courses and years to conform with the Chinese educational system. Students are increasingly urged to specialize in Chinese studies, while a constantly higher type of Chinese scholarship is demanded of all. How profoundly the students have caught the ideals of the school cannot, of course, be stated with accuracy. But there has been one expression which is worthy of note. Since 1915 the members of the University Young Men's Christian Association have conducted People's Schools in the city. In five schools last spring three hundred and ten poor pupils of all ages, under sixty-three student-teachers, studied Professor K. D. Tung's 600-character primer and various other books based thereon. The enthusiasm with which this form of community service has been undertaken would seem to indicate at least a dawning sense of social responsibility.

*University of Nanking.*

## Recollections of Thirty Years of Hospital Service in China.

W. E. MACKLIN.

One spring I cared for sixty cases of famine fever. There were about fifty cases of relapsing fever and ten cases of typhus. They are hard to nurse, and without great care there is danger of contagion from lice bites. A change of clothing and a bath are most important. One autumn I had about two hundred cases of malignant

malaria. The parasite was found under the microscope in all these cases. These malarial cases were mostly railroad navvies. It is a common saying, "A dead coolie to each tie or sleeper in these Asiatic countries." We need a Colonel Gorgas in this work. Once a poor farm tenant came with the bottom of his foot sloughed off as a



result of a poisoned thorn. We cared for him many months, till it scarred over, but he still had a hobbling gait. He desired to be baptized, and then he studied hard and learned to read his Bible. He enthusiastically worked among the patients, and I think thirty or forty were baptized. He afterward did a good work outside the South Gate and converted many.

I once helped a poor sick fellow with itch all over his body, and he turned out to be a good scholar and Mr. Meigs used him in the school for a long time. I was once going out in the country to preach and I saw a poor fellow lying in an old shrine on the roadside perfectly comatose and insensible. I tried to get someone to carry him in to the city, but failed. I feared the wolves would get him, so I went on to the next village and silently prayed over the matter, and two farmers offered to carry him three miles to the hospital. It was malignant malaria, and when he recovered he was so clever I set him up to care for and nurse the other people. He was baptized, but temptation overcame him later. I hope he repented. We cannot expect too much of all our converts.

I took in one poor old fellow with a severe eczema of the whole body. He recovered and I employed him as night nurse to care for the others. Frequently I got up in the night to see if the sick were getting their treatment properly, and month in and month out I always found the old man awake and attending to his nursing.

I would not let him do this work long, as it is so strenuous; so I advanced him to be gateman of my South Gate dispensary, and he was faithful till death. Another night nurse was poor old Lao Lin, always fearless of contagion, he nursed pestilence, cholera, and other dread diseases. The cholera

got him. I do not know how I escaped so well, except for the blessing of the Lord. Dr. Gaynor was taken by a louse bite from a pestilence case. Lao Chou was with me for about twenty years and helped greatly. He voluntarily shaved and cut the hair of the patients. It nearly gives me a nightmare thinking of this work. For about twenty years I went to bed at night, with from one to ten cases that I was not sure of living till morning, and I got up almost nightly to go over and see if the sick were being cared for. For years I had nervous exhaustion from lack of sleep and worry, till, regretfully, I had to quit. The financial strain was the hardest part of it, as I was obliged to raise all the money for this work on the field.

Many of the cases came to hospital about dead, and some died at the door or as soon as they were taken in, though we had some remarkable recoveries of seemingly hopeless ones. The Chinese could hardly do this kind of thing, or they might be held responsible for the death. At first I had some trouble getting the police officer to take the bodies away, but if there was any difficulty I called the magistrate to hold an inquest, and the police officer had to pay the expenses, as I would not. Next time he took the body away promptly and buried it. The work among the poor grew so large that we had from 50 to 100 in at one time and in one year several hundred individuals. When a man was cured, then there was a great problem. If turned adrift in his weakened condition he simply could go out and beg. Gradually a good system was evolved. We got land and employed the convalescents at light work till they got strong and able to do the hard work, and then they could go forth and get jobs.

*Nankin, China.*

## Beautiful China.

MRS. G. L. HAGMAN.

I wonder if you are looking forward to coming to China this year, or perhaps you are the parent of one who wishes to come, and you are withholding the consent for fear of a Chinese dragon in some shape or form. If so perhaps you would like to know how we have been continually surprised with our



beautiful China. I am glad the ancients gave it the name of "The Flowery Kingdom," for it is that in more ways than one.

Miles at sea we began sniffing for "China's smell," which we had been told to expect. After being on the high seas for the greater part of three weeks, imagine our surprise to awaken at dawn one morning and find ourselves in the midst of a most picturesque scene (and the olfactory organs have no indication of China). Almost as far as one could see there appeared to be a sea of fishing junks floating upon the gently rocking waves of the ocean, but within the wide embrace of the great Yangtse's mouth. Beyond the sea of sail-topped craft there was a level expanse of mother earth, not barren of vegetation, as I had half expected to find, but dotted with tiny homes and gardens. We were on the waters of the Yangtse, which discloses so many attractive scenes as one ascends the river.

Transferring to a river steamer, the next morning found us again on the bosom of the Yangtse, which is miles broad as it passes out to the sea. Our boat was not far from the north bank and we were delighted, for it gave us a view of Lang Shan (Wolf Mountain) with its summit-topped pagoda. This

section north of the Yangtse's mouth has been formed by the alluvial deposits brought down from the source of the river in the mountains of the west, and is therefore very fertile and level—O, so level! And there, rising from the otherwise exceedingly level surface, but a few hundred feet, was Lang Shan, which has three tiny peaks with the highest crowned with the pagoda, to which at certain times of the year come many pilgrims, for it is old and renowned. As we saw it that morning it was a landmark for us, as our home and work lay but a few miles further on, at Nantungchow.

As you land at the bank of the river and mount the dyke, which is also a road, you are more than surprised to find it lined with nice young trees and the country dotted with clumps of evergreens and other foliage. It is a beautiful sight, and if you are looking for sights that are pleasing to the eye



One of China's high pagodas.

you will find them. The nests of thatched houses with the surrounding gardens clustered along the road all the way to the city are picturesque. And the gardens—no other place in



the world can they be so numerous or better kept; always green, always free from weeds, and always present. As far as the eye can see it is just the same—garden after garden with but a path or dyke for boundary between neighbors, the homes in groups, surrounded by their fields, and mingled with all the clumps of trees which mark the sites of graves. The grave land is uncultivated but always green, and so makes the view a more pleasing one. As you look out over this view,

charming bridges arched over the canal.

I wonder if you know that China is the home of the chrysanthemum and that they are as numerous as the people in the beautiful autumn days. Those same autumn days found roses in bloom also, for China is likewise the home of the rose.

As one approaches Nanking on the Yangtse, there first appears Purple Mountain, another of China's sacred mountains but topped by no pagoda,



"The Chinese are not unappreciative of the beauties of nature."

what would you say if you saw a sail here and there? It would be hard to believe that it was not a mirage. But it is true, for all over this peninsula there is a network of canals winding among the fields and trees. Upon these the water craft are almost as numerous as the gardens by the roadside. I wish you might travel up and down these canals, helped by the wind sometimes, at other times pulled by men on the bank. Whether on the roads by land or these canal roads, the sight is the same unless it be that the canal bank has more trees and such

as Lang Shan. But Purple Mountain has its own natural beauty, especially in the springtime, when it has a wealth of beautiful yellow azalias and lavender wistaria running wild over its slopes. Viewed from the old wall which surrounds Nanking, with Lotus Lake in the foreground, either in early morning when the wall is reflected in the waters, or at evening sunset time when the mountain is mirrored there, it is a most inspiring sight, so restful and beautiful to behold.

As one goes up the river from Nanking, on the left there is range after

range of mountains making the scenery beautiful, while on the north there are fewer but beautiful hills rolling away as far as the eye can see. As we approach the "Lake Region," near the margin of Poyang Lake we find a



lofty rock rearing itself out of the water, so peculiar and solitary that it is known by the name of "Little Orphan." The adjacent shore is low and level, and its kindred rocks are all on the opposite side of the lake, whence it seems to have been torn away by some violent convulsion and planted immovably in the bosom of the waters. You are again impressed with the fact that God just as truly created beauties of nature here in this land as in our own America. It rears itself out of the water in solitary beauty, showing no signs of present habitation, though some aspiring devotees of Buddha in the past did worship here.

This is but a hint of the mountain scenery to be revealed in as one ascends the Bull Mountains (Kuling), from which vantage point one views the river and lakes in one direction, while in the opposite the mountains stretch away to the far Himalayas, hundreds of miles to the southwest. Here are the falling mountain streams, steep precipices, rocky crags, each contributing something to the feast before the eyes. Can you imagine a summer sunset with slanting rays cast over miles of water? The Yangtse is almost indistinguishable, the rivers and lakes flowing into it are so numerous

and so constantly overflowing the rice fields. Or if viewed from another vantage point, it drops behind mountain tops and leaves them standing out against the glorious horizon in shapes resembling almost anything one's fancy dictates. Or suppose you rise early in the morning and find the mountain-tops suffused with a soft morning glow. Stand a few minutes, and in drifts a great, billowy, white cloud from among the recesses of the mountain-tops. It may be followed by another and another until you cannot see your neighbor's house, and soon the lightning flashes and the thunder rolls. It may end as soon as it approached, and the sun will burst forth to make each drop of water on the luxuriant foliage glisten as a diamond. And below there is a torrent of water pouring over the rocks on its way out by the same pathway as the clouds came in. Or go with me over those same hills and gather an armful of beautiful little fringed white flowers, Grass of Parnassus, or one of great creamy lilies, larger than an Easter lily ever thought of being; of large red and white spotted tiger lilies, or the dainty red spider lilies; perhaps it will be the bluebell flower, that changes the green hills to



blue in the late summer. But if you visit the same locality in the spring-time you would find the summer's heavy green shrubbery, then a mass of pink and white bloom, forspirea (bridal wreath), deutzia, and weigela



are as wild as California peonies in California or New York daisies in New York.

That is the mountain top, but look with me out of the second-story window of my home here in Tung Chow, far removed from the mountains. To-day Mother Earth is putting on her greenest gown for the spring festival. She always has a more or less green one here, for she never sleeps and seldom arrays herself in white, though sometimes there are suggestions of brown for a very short time. The wheat is just heading, so there are waving fields of its green tops. Through these fields and strapping them are rows of bean-plants, broad-leaved, tall, now in full bloom, with exceedingly fragrant blossoms. Scattered among the fields of beans and wheat there are beautiful yellow beds of favorite vegetables, just preparing to go to seed. The canals are indicated in many places by the fresh, clean willow trees, waving in the breezes. And sprinkled among them all are the clumps of evergreen trees and California privet that isn't *California* privet but China privet, which grows to be a beautiful "all-the-year-round" green tree of no mean height. I would not slight the garden beds, which one day have tall winter vegetables (greens) in them, the next day are being cultivated until the soil is as soft as the tiniest seed could desire, and the next are green with the newly-risen fresh growth of radish or turnip tops.

Or go with me to a Chinese home and note the peach tree with its myriads of pink blossoms; or perhaps it's the big, double, white, flowering peach which doesn't bear fruit; or possibly it's a sweet-scented magnolia

in its first burst of bloom while there is but a hint of leaves. Or go with me to the Tung Chow Horticultural Gardens and see the masses of bloom, especially of all shades of red peonies which, too, must be native to this land.

Oh! the Maker of this universe has not been stingy in bestowing upon the land of the Flowery Kingdom a most beautiful covering. And they are all but signs of his power and life-giving love, the full knowledge of which is so much needed by this people. Amidst all of the natural beauty one is ever reminded of the *hopelessness of the people who live in its midst*. The picturesque pagoda on the mountain-top is a monument to their idolatrous worship. The grave mounds and evergreens make not unpleasant pictures, but beneath these mounds lie millions who have passed into an eternal darkness without a knowledge of the Saviour. In the rural regions are ever present little temples erected to "The God of the Soil." They are not un-beautiful, but on their little altars are heaps of ashes which represent the remains of innumerable unanswered incense prayers offered to these gods, who hear not and love not. On our Easter morning we see in every budding branch and blooming bush a reminder of our risen Lord; not so with the millions in their darkness.

"Though every prospect pleases,  
And only man is vile:  
In vain with lavish kindness  
The gifts of God are strown;  
The heathen in his blindness  
Bows down to wood and stone."

Yours in the service of the Master.  
*Nantungchow, China.*

"Father, is not Thy promise pledged,  
To Thine exalted Son,  
That through the nations of the earth  
Thy word of life shall run?"

## Our Chinese Ministry.

FRANK GARRETT.

A study of the spread of Christianity reveals the fact that the church has made itself permanent only where attention has been given to the education of a native ministry. Where dependence has been placed on simple evangelism with uneducated leaders, or a foreign ministry, the church, though



flourishing for a time, has lost its power and given away before competing forces.

Among the many missions working in China, we find widely variant degrees of evangelistic and educational emphasis. Our own mission has tried to keep a proper balance between these two phases of the work. The beginning of our evangelism was naturally by the foreign missionary. Not many of the first converts were educated men. However, the conviction that China should be evangelized by the Chinese, and the desire to have every Christian at work spreading the good news led to the using of many men as preachers or colporteurs who were not educated and but very poorly qualified for the work of the ministry. Nevertheless, much good work, and heroic, was done in those early days. Many lives were really changed, and the power of the gospel manifested.

Along with this good, evil constantly appeared, resulting from erroneous ideas prevailing among those adhering to the church. This was not strange; it was unavoidable. One point may be mentioned as an example. In China guilds and societies are many and various. Each organization is expected to give protection and aid to its members to the best of its ability. A man

in trouble might naturally ask: "Why should not the church with its foreign patronage be an excellent organization to enter? Will it not as a matter of course extend its aid and protection to the best of its not inconsiderable ability? Religion and law naturally follow the same grouping. The law which applies to you depends upon the religion you profess, not upon the land in which you live. The Chinese Buddhist priests are not under the same law as the other Chinese. The foreign Christians in our midst are not under Chinese law. This has in the history of the world been taken as a matter of course. China's treaties with other powers recognize this and also the right of the church to protect its members. The church is now seeking a membership and why should I not enter and receive this aid and protection?" So the situation has been forced upon the Chinese preacher by all sorts and conditions of men. The resultant church was not satisfactory. Try however hard, the Chinese preacher and the missionary could not keep free from this class of self-seeking men. The uneducated Chinese ministry was weak at this point.

During the days when our mission was trying out this uneducated ministry, we kept in mind their instruction and development. At the same time we pressed forward the education of young men in schools as well equipped as possible with a view to providing a really well-educated ministry. Mr. Meigs established his school in 1890 with this in view. Many of the students turned aside to other lines of work. This was to be expected. Several, however, gave up well-paying and pleasant positions for the work of the church at a greatly reduced remuneration. Our present church leaders are largely the result of this school. Of



the less educated men some have been very faithful, made good progress, and have become dependable men in the church.

In 1908, at the request of the mission, Mr. A. E. Cory started our Bible College with a three years' course for the special training of preachers. The first few classes were largely from those who had already had some experience as preachers. Later the students who came were less tried and less promising men. Again we must record the re-

the ministry. Selections made in the various stations among the less educated will be with greater care. But few of them will be sent to the Bible College for training. They should be developed locally into the best possible lay workers. Pastors for our churches and the leaders in our ministry must more and more be picked men chosen from the graduates of the university, or men of similar education and culture. The ability to meet the opportunities for work among the educated



Mr. Baker's Men's Class, Chuchow, 1914—the first men's class in China.

sults as not altogether satisfactory. A few of these graduates have turned aside or have been dismissed. However, fifteen of our present preachers or graduates from this school, either before or after its combination in 1910 with the similar work of other missions in Nanking. This union formed the present Nanking School of Theology. The work has been eminently worth while. The results are well worth the effort. We will profit by the experience of the past. We expect to do much better in the future.

The times demand the best men for

classes and to handle aright the problems arising from all classes we cannot expect to find in men of less training and culture. The future of the church in China hinges largely upon this point.

Our ministry must be composed also of men who have experienced the power of God in Christ in transforming their own lives, bringing them peace, power, and an overmastering purpose. We must have men who will say, "Woe is me if I preach not the gospel." Schools alone will not produce this type of men. They must be

born again, not made. Our present leaders, Chinese and foreign, must come into close, vital, forceful, continued contact with the individuals we would win for the ministry until a full and complete demonstration is made of the joy, power, and possibilities of such a life. We must magnify our office. We must so exalt Christ that men will be drawn to him. Not weak men only, but the strongest and best. Then, and not until then, will the problem of securing a Chinese ministry be solved. Our present need is for greater attention to securing the

right men for training. We are fairly well provided for the training of the right men.

All honor to the faithful preachers we now have. We must give them our fullest confidence and prayerful support. We should lift them to higher and yet higher planes of blessed service. We must reach out for a larger number of educated and cultured men, who, becoming Spirit-filled, may serve in a large way in building up the Kingdom of God in China. For the Kingdom must come in China through the labors of the Chinese ministry.

## Future Needs of the Medical Work in China.

(Extracts from an article by Dr. Paul Wakefield, of Luchowfu, China.)

Before you can understand the future needs of the medical work in China, you must understand the conditions under which we have worked in the past. Medical science in general has been revolutionized in the past twenty years, but our work on the field has not kept pace. Twenty or thirty years ago the



idea was to use our knowledge of healing as an "entering wedge,"—to reach the people spiritually by helping them in their physical suffering. Often the doctor would set up his work under a tree or in a mat-shed or mud house, where all the countryside could come and see. At that time we knew little of bacteriology or asepsis; the flea of typhus and the malaria mosquito were alike unknown. That the work succeeded is beyond question; in fact, the success was so great that the medical work simply ran away with itself and to this day we have never caught up.

There are a few hospitals in China that would compare favorably with

those at home—enough to prove that it is possible to do good work in China—but I believe that the Luchowfu Hospital is well above the average and will be a fair example to show you how the great mass of work is done. In Luchowfu Hospital the wards are empty except for some homemade beds, a few stools, and a few cupboards. The bath and laundry facilities are absolutely lacking or most primitive. Each patient brings his own bedding. Dressings, food, clothing—everything is washed at the one well, from which water is drawn with bucket and rope. We have five large wards and fourteen private rooms. We give about twenty-five thousand treatments a year. One foreign doctor has had full charge of all this work. He is Hospital Superintendent and Treasurer. He hears complaints, settles disputes, oversees the cases, hires and trains all helpers and students. He is general manager, physician, surgeon, and dentist. He must treat a wonderful array of skin and eye and ear diseases, and a whole host of tropical diseases which we never see at home.

We need in the future just what you



naturally supposed we already had—a hospital like those you have at home. What we really have had would not be permitted in any city in America. We must have our hospitals so equipped that we may do clean surgical work and keep the hospitals and patients clean. We must be equipped to give to the poorest coolie the best of which we are capable in care and treatment. Hospitals must have such a staff of doctors and nurses that the work may be carried on without break and without overloading. The days of

In the second place, we are finding it practically impossible to train adequately Chinese doctors in our hospitals. There is a strong and rapidly growing belief that it is useless to try to teach medicine in the Chinese language. Many needed textbooks have never been put into Chinese. The only text on practical anatomy has now been out of print for two years. The only reasonably good book on practice cannot now be had. Very few men are at all capable of translating into Chinese and when the transla-



Hospital, Luchowfu, China.

pioneering are gone. Medical work is no longer needed as an "entering wedge," but it should be an example to the Chinese of the highest type of applied Christianity—a practical out-working of the doctrines we teach. Therefore we cannot afford to set a poor example; we had better do no work at all. But to come up to a reasonably efficient, modern standard we must augment both staff and equipment. We need practically everything that goes inside a modern hospital, such as bedding, linen, adequate bath and laundry and heating plants, as well as efficient sterilizers and proper instruments.

tions are made, the vast number of new terms and newly-manufactured characters required, make the finished book so difficult that few can read or understand it. The tendency now is to "teach the Chinese in English that they may teach their own people in Chinese." The work of the Rockefeller Foundation and its schools in Shanghai and Peking, as well as the work of the Yale School at Changsha, will be exclusively in English.

Another change that must come is in the attitude of the people at home toward mission work. Time and again we find people willing to give to some new work, to open a new station, or

do some unusual thing when they are not willing to give to the support of work already established. Thus a man who puts his life into a work and succeeds, often finds he cannot get backing for what he has already developed. Back of this is the old idea of rushing over heathen lands, letting all mankind hear the Word, scattering a few tracts and Gospel portions—and expecting results. Few missionaries have such ideas nowadays. There is a very strong belief that we had best do our work in certain centers, give the Chinese the very best training we can in schools; the very best example we can in our hospitals; and the most inspiring type of practical Christianity in our evangelistic work, with the expectation that the real work in this great land will be done by those we train. Slow, expensive, we must look to the next generation to evangelize China. My French Jesuit friend says: "The older people never get more than enough religion to save themselves. We must take the children and train them, for they alone can get the vision and have the zeal needed to save their people."

To summarize: We must have sufficient equipment to do a thoroughly modern work easily and well; a sufficient staff to maintain that work without interruption and without unreasonable strain or wear on those carrying the work; with proper provision that the workers may keep up with modern scholarship, methods,

and the development of science. In no land is "quantity" of so little value; in no land is the "best" so needed. China's greatest need is the inspiration of the "Ideal."

Something of the plans of the Luchowfu Hospital for the future: Dr. Paul Stevenson, the son of Marion Stevenson, and a graduate of Washington University, is at this writing on his way to China. Our hospital work in China is suffering for want of nurses. A nurse with first-class training, one capable of organizing, setting up, and superintending the whole work is very greatly needed at Luchowfu. The Board would be glad to know of any such person. Dr. and Mrs. V. T. Lindsay, who spent some months with us two years ago, upon their return home raised some funds for equipment. We have an eight-horsepower boiler, six-horsepower engine, a steam pump, and one small laundry machine now on the field. These when connected up will supply all the heat needed for hot water, sterilizers, and heat for the operating room. The pump is large enough for all needs for some time to come. A good start has been made. We dream of the day when we shall have an X-ray outfit, or we dream a little larger of a dynamo and electric lights. Some time even these will come. There has been such an increase in the cost of our oil for lighting that a light outfit is worth considering.

## Travelling in China.

MRS. MINA BUCK.

How do we get there, did I hear you ask? Well, it is usually a slow and tedious process, but patience accomplisheth all things, and when we make up our minds to the inevitable we do not mind it so much, although we never become so reconciled to it as the Chinaman is. If he goes out to catch a boat and finds it gone, it makes little difference to him; he can sit down under a tree and wait until the next day, or until the next boat arrives, and

be perfectly happy. He is not leading the strenuous American life—he has to eat wherever he is, and what difference does a day or two make to him?

Of course, China now has some railroads, but they are so few and far between that the great masses of Chinese have never seen a train. American automobiles and carriages are seldom seen excepting in port cities.

Our automobiles have one wheel, which



extends up above the bed of the vehicle, and from which passengers are protected by a framework built around it with seats on both sides. These accommodate the passengers, usually two in number, and a straw mat or a piece of sheepskin serves for a cushion. The steering gear consists of two long handles which project about two feet back of the wheel. American manufacturers have been so greatly outdone by this machine, for the chauffeur and engine are combined in one at the rear, and it is a self-regulating engine. The "honk-honk" and "ba-ba" of the American machine is replaced by a continuous "he-haw" to warn the numerous travelers along the road and to serve as entertainment for the passengers, who have to use so much brain power to keep their equilibrium that they need something to keep them from becoming fatigued. No oil is needed, but when the tank gets empty, it can be filled at the rate of a copper for two cups at any tea-house along the road.

If you should see this wonderful machine at home, clothed in its right mind, and not doing such distinguished service as passenger traffic, you might be tempted to call it a "wheel-barrow," but we call it a "tui chae" (push cart).

To-day the mud is too deep for this method of travel, or perhaps you would prefer to ride in a sedan chair. Two, three, or four coolies will carry you with poles on their shoulders. Your conscience may hurt you at first at the thought of men acting as beasts of burden, but after a while you will think no more of it than if you were taking a slow carriage ride, and you can go at the rapid rate of four or five miles an hour.

Rickshas, horses, and donkeys also are used in some places, but travel by land is not nearly as popular as by water. China is a network of canals and rivers, so you may go almost anywhere you please by boat. Which will you take, a steamboat, a launch, or a sailboat? If the river is large enough, I am sure you will vote for a steamboat, for they are nicely furnished and comfortable, but perhaps you will have to be glad that you can go at all and take a miserable launch or tow-boat, the deck of which is fully a foot wide. You will be chucked down into a stuffy little room about six by eight feet, or often smaller, through a little door about three feet high. Sometimes you can lie straight, and sometimes you can't. Two little windows about a foot wide and two feet high are on a level with the deck. They furnish the only supply of fresh air, for the door has to be closed to keep the curious spectators from gathering so thick around it that not a breath of fresh air can enter. Every one of the continuous

stream of passers-by makes a contribution of dust and dirt, which is especially delightful when you are trying to eat the lunch prepared under such compact difficulties. There are blessings though even on this tow-boat, for a man comes around every little while with boiling water to make tea. To be sure, it is the dirty river water settled with alum, and has a peculiar taste, but you know it has been boiled and is not likely to kill you, so you partake of it freely to wash the dust and germs out of your throat.

Many of these launches go at the rate of ten miles an hour, and are pretty certain of going, so just be thankful if you do not have



Mr. and Mrs. Buck travelling in China. The sedan chair borne by two coolies is a favorite way of negotiating the narrow paths between the rice fields.

to depend on a sailboat, as we have to do when the water is low—sometimes you go and sometimes you stand still. Here the cabin is smaller than on the tow-boat, and you are separated from the long-haired, frowzy boatman by only a piece of matting or an extra sheet that happens to be in your bedding (for in China you always carry your bedding with you). Sometimes they are so low that a tall person cannot stand straight in them. Boxes of provisions are on every hand, for usually the one who is so fortunate as to get to make this trip brings provisions for all the foreigners in town. (We have made the trip several times with over thirty pieces of baggage piled into that one little cabin.) The greatest fun comes, though, in crossing the bar, where the lake and river join. Did you ever have a sleighride in mud? This surely reminds one of a new adaptation of Santa

Claus—the reindeer are replaced by water buffaloes. The shrill call of the drivers of these clumsy buffaloes gives you a most weird feeling, especially if you have had an unfavorable wind and have had to spend from three to six days on that miserable boat when you should have made the trip in two. After a half hour or perhaps two hours bartering for price to haul you over (the noise con-

nected with which only one who has heard can appreciate), the buffaloes are hitched on to the boat and you are pulled across the bar, about an hour's ride. The noise, the delay, the sight of the mud-bespattered drivers, and of the unwieldy animals, which are guided by means of a rope in the nose, make you feel immense relief when at last the bar is safely crossed.

## A Chinese Rescue Home.

MRS. ALMA F. PLOPPER.

In June of 1915 a rescue home was opened in Nantungchow by the Hsien (mayor), assisted by the chief of police.



The building, commodious enough to accommodate thirty-two girls, together with classrooms, was erected by money obtained by public subscriptions. The Hsien has from the city income set apart \$100 per month towards the running expenses. This, together with individual donations and

gifts by the families into whose homes the girls marry, is sufficient to carry it on.

The purpose of the home is to save women and girls from a life of immorality. It gives the girls, regardless of the circumstances which brought them into such a life, the freedom to choose whether they will remain in it or not. Any helpless girl or woman, good or bad, can appeal to the home and they will take her in and provide for her future.

The great majority of girls in China found in places of ill-fame have been either stolen or sold into this life, or deceived and mortgaged into it by their own parents for a definite number of years, say six, eight, or ten. This is a fact which we know to be true. There is only one condition upon which the girls can enter the home, and that is, they must enter of their own free will—no force is allowed.

The chief of police is in full charge. Any girl can write to police headquarters and upon receipt of the letter she will be sought out, or she can appeal for help to the police on the street, or she can go personally to police headquarters or the rescue home and she will be received and protected. If any have personal property—clothing, money, jewelry, ect.—which has been taken away from them by their mistresses, they only need to hand a list of such to the chief of police and the

property is obtained and kept for them against their wedding day. Then it is given them as they leave the home.

If a girl who has been stolen enters the home, her people are found. If they are good and trustworthy, and want their child, she is given back to them. If not, the home provides for her. How does the home provide? Naturally, care in times of sickness, food, and clothing is taken for granted. The girls are taught arithmetic, reading, writing, ethics, plain sewing, crochet, knitting, washing, cooking, and housekeeping. Except Sunday, their rest day, the girls all have their work and daily classes. The money made from sewing and knitting is divided, one half going to the home for running expenses, the other half going to the credit of the girl who did the work. This is given her when she leaves. Six months after the girls enter the home their pictures are taken and hung inside the doorway. Anyone seeing the picture and wishing the girl in marriage goes to the chief of police. The police thoroughly investigate the man, his home and his reputation. If it is good and they approve of him, word is sent to the home, and a day is set for a visit, so that the girl may meet the man. If after this visit the girl consents, the marriage contract is sealed by the chief of police. No girl is compelled to marry anyone whom she does not want. After her marriage, if she is annoyed or persecuted by anyone from the old life, the whole police force is back of her husband for help and protection. Any child born in the home goes with its mother. This is understood in the marriage contract.

Before the place was opened we were given the privilege of taking charge of the religious instruction. Our teaching this past year has been in the Life of Christ, Short Steps to Great Truths, prayer, and singing. We have spent a day in the home once a week. Eighteen girls have availed themselves of the protection of this refuge. The first class of nine girls that entered when the home first opened have all been married. So far only one out of the nine has gone back into the old life. Some of the girls expressed a desire



to become Christians, and it was great to hear the chief of police tell them as they went out that if they still wished to enter the church and were hindered and persecuted by their families, he would do all in his power to help them, reminding them that the citizens of China were now free to choose the religion they wanted without fear of persecution.

The work is most encouraging. It is sweet to hear the girls tell about Christ and to hear them pray. We are filled with hope as we remember the promise that "Whosoever shall call upon the name of the Lord shall be saved." We covet your prayers for this work.

Wuhu.

## A Chinese Woman's Quest for Peace.

MINNIE VAUTRIN.

One of the most interesting women whom I have learned to know in Luchowfu is a Mrs. Kwai—Kwai, Tai Tai, the folks here call her. She is a rather short, plump, well-preserved woman of sixty-two. My notice was first attracted to her by the unusual dress which she wore. Unlike the customary dress of women, it was very long—very similar to the dress worn by men. She carried a rather short strand of large wooden beads.



These she kept counting continually.

Upon inquiry, I learned that she was a vegetarian, one who has taken a vow to the Goddess of Mercy, or the "Buddhist Madonna," as some call her. I first saw her at our church dedication. She was brought to my home by one of the Chinese Christians. I served her tea and sweetmeats, as we do most of our Chinese guests. She was very much afraid of the tea, and would not touch the other things until assured by the Chinese that they were of Chinese make. Since that time she has been a frequent caller in my home, and has attended church service some three or four times. I do enjoy going to her house, not only because I find talking to her a pleasure, but also because the house itself is unusually interesting.

Yesterday being a half holiday in the school, I decided to go over and have a long visit with Mrs. Kwai and learn just as much about her and her belief as possible. Inquisitiveness is entirely permissible in China and becomes quite indispensable. Upon arrival, a little slave girl ushered us into a large guest hall. I wish I could give you a clear idea of that room. The floor was of rough boards, and the rafters in the ceiling were uncovered. In one end of the room were chairs, small tea tables, and a large, square table; in the other end were a bin of rice, an assortment of garden tools, a sedan chair, and Mrs. Kwai's coffin. Later she told us

the coffin was made of very durable wood, and had cost about four hundred dollars. It had been presented to her by her son-in-law.

Upon our hostess' entrance into the room, we were served with the customary watermelon seeds, dates, peanuts, and candy. After spending about an hour eating and talking, during which conversation she told me that Jesus was first a Buddha, she permitted us to go upstairs to her shrine room.

It, too, was a large room, and the dim light which came in through the shuttered windows, together with the burning incense and the flickering lights on the altar, made the place seem weird and uncanny. In one corner was a glass-covered case containing a gilt image of the Goddess of Mercy. In front of the shrine was an altar upon which were two candles and a pot of burning incense. In front of the altar was a mat upon which the worshiper knelt.

In an adjacent corner was a shrine to her departed husband. There were two paintings, one of her husband and one of his first wife, hanging above the shrine. As we stood there she told me the following story. When she was twenty years old she was married to Mr. Kwai, he then being a man of sixty years. After two years, during which time one daughter was born, her husband died. She of course felt that his death was due to sin in her own life. Then, in order to rid her life of sin, to obtain merit for the life to come and peace for the present life, she took upon herself a semi-vegetarian vow. This was taken to the Goddess of Mercy. Upon the first and fifteenth of each month she abstained from all meats, also in the second, sixth, and ninth months, containing the three birthdays of the goddess, she would also abstain from all meats for a certain number of days. This vow varies with the zeal of the person. She kept this vow for twenty years and then, feeling that her life still contained unforgiven sin, she took upon herself the full vegetarian vow. The latter forbids the use of eggs or meats in any form, also the use of any vegetables with a pronounced flavor. This vow she has also kept for over

twenty years. She believes that after death her body will not waste away or decay.

Adjoining this altar was another, that of the Tibetan Buddha. This Buddha was a small gilt image about six inches high. Before him was a dimly lighted taper. In front of the altar was a large, square table and upon it were the articles she used in chanting the "ging" or songs to Buddha. There was a glass-covered box, upon which she places the sacred book, a chopstick with which she turns the pages (the hand is not used because it is unclean), and the sphere of wood which she beats as she chants. Each morning, beginning at daylight, she chants the sacred classic for two hours, and again each evening for the same length of time. Three times each day she burns incense before the three altars, and never does the taper on the Buddha's altar

go out. During a year she often spends as much as three hundred dollars for incense.

Several times I have had serious talks with the woman about the Christian religion. I can't even get her interested. Her only reply is that it is too late to change. Dare I say to her that such devotion and self-sacrifice as hers are all in vain? She has often been a source of inspiration to me. Sometimes when it is cold, and I resent going over to an unheated schoolroom to teach my girls, I think of Kwai Tai Tai over in that equally cold room spending two hours upon her knees each morning chanting to a Tibetan Buddha. If we had ten thousand worshipers in China spending four hours each day interceding the "God of all flesh," what would be too hard for us and him?

*Luchowfu.*

## Evangelistic Work in China.

MARY KELLY.

For convenience in making reports, our work is arbitrarily divided into Educational, Medical, and Evangelistic. It is, however, *all* evangelistic, and the above division may be misleading to the uninitiated.

One of the pictures on memory's wall, hung there early in my missionary career, is that of Dr. Macklin, at night, leaning over a dying man who had probably never heard of the Savior until he came to the hospital. The Doctor was telling of His wonderful love and endeavoring to help the man to a saving faith ere his spirit passed.

As a matter of fact, all our educational work is evangelistic and all our evangelistic work is educational.

While at home on furlough there were those who asked questions about our mission schools, which showed that they considered them much like the public school there, with perhaps the addition of Bible reading and prayers. We do give a better education than the government schools. This is what draws the pupils; but the fact that nearly all our graduates, even from the eighth grade are Christians, though the majority of them are from heathen homes, indicates the strong evangelistic spirit of our schools.

I once heard a new missionary say, "It seems to me that almost every woman who comes into the church is connected with a school girl in some way. If you will take the trouble to trace it, you will find she is a relative or friend or neighbor of one of our pupils."

One of the primary objects of the mission school is to implant in the rising generation a knowledge of the teachings, the ideals, and the demands of Christ. In a heathen land

where low standards of morals have prevailed for centuries this is imperative. China has had no Jewish synagogues, such as were scattered throughout the Roman Empire. These at least introduced the conception to the surrounding heathen of one God who was holy, pure, and just. The Chinese believe their divinities so stupid as to be easily duped, and devils can always be bribed to remit punishment if you can only raise the money. Because these and *worse* beliefs are so deeply imbedded in public thought, it is necessary also for evangelistic work to be educational.

When a person signifies a desire to become a Christian, he is first enrolled as an enquirer. It is very likely that on first hearing of Jesus and his love to men that he is desirous of adding him to his already long list of gods without any serious intention of changing his immoral and untruthful life. In the enquirers' class he is carefully instructed in the Word and taught what changes it will entail in his daily life.

It is easy to understand how many, counting the cost, are unwilling to pay it, and turn away, while others are willing to surrender all, that they may obtain the Pearl of Great Price.

In all our churches there is a growing appreciation of the necessity for a pure life. Our Christians are slow to recommend for baptism now any who do not show forth fruits worthy of repentance. This is why our progress is slow. In some of our stations where a few years ago there were many baptisms, this higher ideal for the Christian life accounts almost entirely for the drop in the number of baptisms.





The South Gate Girls' School, Nankin, China. Misses Mary Kelly and Anna Louise Fillmore, directors.

Our part is to make our converts feel that this work of winning the Chinese is their task. They do feel it in some of our stations. They are volunteering their homes for regular services or classes for their heathen relatives and neighbors. They are volunteering their time to be given to service in whatever

capacity they are able for the extension of the Kingdom. It is ours to give them the vision, and to organize and direct these willing forces in the way that will advance His kingdom most.

*South Gate.*

## Translation of Announcement Sent Out in Eastern Tibet.

DR. A. L. SHELTON.

There has just been finished in Batang a hospital built by the Foreign Christian Missionary Society. The purpose of this hospital is the healing of the bodies of all who are sick, irrespective of race or nationality—Tibetans, Chinese or Foreigners will all receive the best treatment possible to be given.

The purpose determining and directing all its operations will be the preaching of the gospel of Christ who, while on earth, set the example and gave the command "Love one another." This hospital is an attempt to obey the command to love and help all our fellow men, and we believe that following Him is the road that leads to eternal life. We try to preach this gospel by word and example.

This is the only hospital within a radius of nearly seven hundred miles. It is hoped it will serve the people as far east as Tachienlu, south to Atenze, west to Lassa, and north to Chamdo and Derge.

There is only one class of patients—our brothers and sisters.

There are two classes of accommodations.

1st. Those who desire a private room. Charges per week for room and treatment, Rs. 15.

2nd. In the wards the charge for bed and treatment will be 1 rupee per week.

Those who are poor will be accommodated free of charge. There is also the out-patients' department, where those who do not wish to stay in the hospital will receive treatments. The charge for this will be  $\frac{1}{2}$  rupee per week.

Patients may bring a servant to care for them if they wish. A place for cooking is provided, also place for bathing. We can accommodate 25 patients at one time.

This hospital is the gift of a Christian woman in America. It is dependent for upkeep on gifts of Tibetans, Chinese, and Foreigners, as the charges are only a small part of the operating cost. It is here to help you, whether you have money or not. Come, and we will do our best for you in Christ's name.

# Snapshots from Miss Lyon's Girls' School, Nanking, China.



A class acting out one of Paul's missionary journeys. Christian Girls' School, Nanking.



Domestic Science Class, Miss Lyon's Girls' School, Nanking.



Some primary pupils in Christian Girls' School, Nanking.



A bit of China's sunshine in Miss Lyon's school, Nanking.



## GIRLS IN MISS LYON'S SCHOOL.

"DOES IT PAY TO EDUCATE CHINESE GIRLS?"

Left to right: 1. Graduate Miss Kelly's Girls' School, Nanking, teaching fourth year in mission schools. 2. Graduate Miss Lyon's Girls' School, Nanking, successful teacher and Christian leader, married to ministerial student. 3. Country girl, whose Christian fiancé sent her to Luchowfu Girls' School one year before her marriage, to learn the gospel. 4. Pupil in Luchowfu Girls' School, now teaching in mission school in Wuweichow. 5. Graduate Intermediate Department, Luchowfu Girls' School, now teaching in same school; engaged to marry Christian doctor. 6. High-school student, Luchowfu Girls' School, preparing for college; only daughter of a Christian mother. All of these, except three, were baptized while students in our schools.



# Among the Workers in China.

Since the opening of the work in Chuchow in 1889, a thousand persons have been baptized there on a profession of their coming out of heathenism and coming to Christ.

One of the church members at Wuweichow, who has a little shop and makes barely enough for the expenses of the family from day to day, decided to close his shop on Sundays. To his delight he did enough business on Saturdays to carry them over the Lord's Day.

There are now in Chuchow a finely progressive Boys' School, with some seventy-five students, and a Girls' School with some eighty students. The Tisdale Hospital reaches tens of thousands. Reading rooms, lectures; essay competitions, special adult Bible Classes, and even Chinese feasts have aided.

Nantungchow has one of the few Old Folks' Homes in China, conducted entirely by the Chinese themselves. Here the old folks whose relatives have cast them out to die are given a home, what work they are able to do, and are allowed to die in peace. At present there are about 100 men and 40 women in the home.

Nantungchow has one of the few institutions for the blind, deaf, lame, and maimed, in China. This is the more unique, as it was started and is run without help from the foreigner. It is a home for the outcast, where he is given what work he can do, and is well cared for. It has resulted in almost ridding the country of beggars.

The Chuchow mission station is a live wire. It touches the social and civic life of the town. It has aided in road-building, the cultivating of waste lands, the cleaning of the streets, the establishment of a reform society, the work of Red Cross, and has learned the uses as well as the abuses of these adjuncts to mission work.

Fifty years ago China had about three newspapers. One was the *Peking Gazette*, which is about a thousand years old. It records the official movements and the revenue, etc. To-day China has about two hundred and fifty newspapers, and some of the finest lithograph and autotype pictures are produced in their illustrated journals.

Nantungchow has a normal school for girls run entirely by the Chinese. A kindergarten and grammar school is run in connection with it. Last year they had two hundred and eighty students. Our missionaries there are in close touch with the president and teachers. They have been asked to give a weekly course of lectures to the girls. They have been given their own choice of subjects, being asked not to leave out the Life of Christ.

Three of the leading families of the city of Luchowfu are purchasing land for or erecting ancestral temples. The largest of these is nearing completion at a cost of ninety thousand dollars. The premier of China is a member of this family and leads the movement. While these temples do serve some social purpose in the gathering of the clans, their primary use is ancestor worship. Incense is kept constantly burning to the departed spirits.

At Tang Gia Tseh, a suburb of Nantungchow, are situated some of the largest factories in China. There are about thirty thousand operatives here. The management has laid out a large public garden, with a bowling alley for the use of the hands, and opened a free school for the children. There is no work carried on here on Sunday. They offered our mission the use of a building for a chapel if we would put in an evangelist. We have not as yet been able to grasp this opportunity.

A most desirable piece of property has been purchased by the mission toward the west part of Luchowfu. This opens a large field of work, being the best residential part of the city. Buildings are being erected from a memorial fund raised by Rev. and Mrs. C. B. Titus, formerly of Luchowfu. This plant will be called the Eunice C. Titus Chapel, in memory of a woman who was much loved in this city. The land was paid for by equal gifts from the church at Alliance, Ohio, and the Sunday school of Shelbyville, Ind. This work will be opened by 1917.

The beginnings of institutional work are being made in the splendid church building at Luchowfu. At present the following work is being carried on: Sunday school and church service; preaching for men, three evenings a week; preaching for women, two afternoons a week; boys' work, four evenings

a week, preceded by a play hour; Bible classes for men, Sunday evening; classes for women, Wednesday afternoon, followed by Christian women's prayer-meeting; Christian men's prayer-meeting, Wednesday evening; library and reading-room open afternoon and evening; night school, five nights a week.

Mrs. Chang Chien, during life, was greatly interested in the children of the poor. When she died she left money enough to build the present Nantungchow Orphanage. It was opened about four years ago. It now has sixteen hundred orphans under its care. A kindergarten and primary school is run in connection therewith. Our mission has been asked to put in any kind of instruction we might desire.

The China mission field needs some medical specialists at once. The new times demand men with the highest qualifications. One should be a specialist on the eye, as was Dr. Butchart.

Wuweichow is an out-station fifty miles from our central station of Wuhu, with a parish containing a million people. It is in one of the richest rice-growing districts in China, and was perhaps the greatest sufferer from the devastating floods resulting from the breaking of the great dykes along the Yangtse River a few years ago. At that time the rural population was practically swept away, their homes demolished, and they drifted to the cities as refugee beggars. Money was raised by the Red Cross Association of America, and our missionaries had the responsibility of overseeing the work of building and repairing the dykes that protected the immense tract of country lying between this city and the Yangtse River. With the completion of the dykes the farmers have moved back, homes have been erected, and the district is fast recovering from this calamity. The present prosperity is a constant testimony to the disinterested friendship and generosity of the foreigners. If the district could be developed now while the gratitude of the people is warm, we could make use of this favorable impression for the furthering of the gospel.

In the Chinese system of schools in Nantungchow there are three hundred country primary schools, attended by both boys and girls, besides a number of city primary schools. From the primary schools the children graduate into the city grammar school, of which there is one for boys and one for girls. Then, after leaving the grammar school, there is prepared for the girls a normal school, and for the boys a high school and

the men's normal school. These city schools are well equipped and prepared to take in from three to five hundred pupils. For training along special lines they have established an agricultural college, a commercial college, a medical school with hospital in connection, a textile school, an industrial school for poor boys, and an embroidery school for girls. Many of the teachers in these schools are western trained men. A wonderful opportunity has been given us to work hand in hand with them. They request that, as we establish our school, it may affiliate with theirs. They wish us to put in a post graduate course, that their students may be able to take, not objecting to the Bible being in this course.

The education of missionaries' children has seen radical changes in the last few years in Central China. The old method of preparing children for High School at home was never adequate. A few mothers are teachers, and to those the instruction of their own children is a joy. But at best the child misses the incentive of competition, and high-school work cannot be attempted without equipment. The American school in Shanghai, supported by the Mission Boards of America, is filling a long-felt want. Of the children of our own mission the following have attended school there: Russell, Wallace, and Eleanor Osgood; Clifford Hunt, Harland and Katie Paul, Rose and Margaret Garrett. In Nanking the legacy of Mrs. Ethel Garrett made possible the erection of a building in which the mothers of the community have co-operated for grade teaching, and the community has employed one high-school teacher. Now comes the opening of an American school in Kuling, where a number of the younger children of our mission are enrolling. Mrs. Nellie Butchart is remaining in Kuling to help in the establishment of this much-needed school.

The University of Nanking has attracted wide attention. A college for women, the first of its kind in China, arouses interest. Too much cannot be said regarding the need of these higher institutions and the adequate way in which that need is being met. But we would have our constancy as well informed regarding the schools to whom these must look for feeders. In the education of girls our school in Nanking, founded by Miss Emma A. Lyon, leads. The graduates of this school are teachers, nurses, wives, and mothers. They are one of the most valuable assets of the mission, and one of the best contributions we have made to China's need.



The school is handicapped by lack of buildings and equipment, and there is great need of a larger teaching force of missionaries.

In Chuchow a large number of girls are enrolled in a day-school. At Wuhu and Wuweichow a good start has been made. Thanks to the timely coming of the C. W. B. M., the Girls' School in Luchowfu can develop as fast as conditions will permit. In all our stations a comprehensive system of day-schools for boys and for girls should be established.

The Wuhu Union Academy is trying out some lines of industrial work for boys which, with the findings of the university regarding curriculum, are valuable in all our stations.

The government schools have reached a standard where we find that we must compete with them. The day is past when the gospel can be disseminated by gathering a few dozen urchins into any vacant room and telling them gospel with a minimum of actual school work. We must demonstrate Christianity with efficient schools, and we have no difficulty in getting pupils, and very few pupils remain with us who do not become Christian. In Nantunghow the wonderful system of schools under Chang Chien offers a most unique opportunity to the missionaries there. Land, building, and equipment for the Boys' School in Luchowfu is an urgent need.

We have no stronger call than that for elementary education.

## CHRISTIAN ENDEAVOR DEPARTMENT.

"\$15,000 FROM THE ENDEAVOR SOCIETIES BY SEPTEMBER 30, 1918."

During the missionary year just closing the Endeavor Societies have made a splendid advance in the amount of their offerings, thus showing a deep interest in the work on the foreign field. While the watchword of \$15,000 set by the Des Moines Convention was not realized, a splendid gain has been made. The young people are to be congratulated and can feel that they have won a great victory for the Master.

At the beginning of the year a campaign to bring the number of Life-line Societies up to one hundred was planned. There are now about one hundred and twenty Societies that have each pledged the support of an evangelist on the foreign field; eight have become double Life-line Societies. A large number of others have taken this as their aim for the new year, beginning October first.

The amount given last year was \$10,246.44. There has been a gain in receipts up to the present (September 12) of \$2,903.42 over the same period of the preceding year. If all pledged amounts are paid before September 30 there will be a further gain probably bringing the amount for the year up to \$13,500.

Now for the coming year. With many new Societies enlisted, others becoming Life-lines, an increased number observing Endeavor Day, the first Sunday in February, 1918, we are certain the new watchword, "\$15,000 from the Endeavor Societies by September 30, 1918," will be far surpassed. It should be a great year for the Endeavorers in all departments of their work. The Endeavor Day program is under preparation, and we believe it will be the best ever sent out by the Foreign Society. A letter will be sent each Society soon concerning the work of the new year. Let every Endeavorer pray for the evangelization of the world!

### MISSION STUDY.

The Foreign Society is planning a strong campaign of Mission Study for the coming fall and winter. A much larger number of our people than ever before attended the Conferences of the Missionary Education Move-



ment this last summer, and every one is now an enthusiast for missionary education in the local church. Of course, this includes Mission Study classes and reading clubs or circles. Every Young People's Society should organize a class. It does not need to be large to be successful.

The new textbook of the year, "The Lure of Africa," by Dr. C. H. Patton, is exceptionally well prepared and contains the very things you want to know about the Dark Continent. Supplement this with "A Master Builder on the Congo" concerning our own work, and you cannot fail to interest your group of young people. "The Lure of Africa," cloth, 60 cents; paper, 40 cents, postpaid. "A Master Builder on the Congo," cloth, 50 cents, postpaid. Also a small volume entitled, "Ten Lessons on The Missionary at Work" will be found very helpful. This sets forth the work of the missionary in ten chapters, each one prepared by a mission worker. It makes a fine study book. Price, fifteen cents for single copies; ten cents each for five or more copies.

Send to the Foreign Society for literature on Mission Study and plan a campaign in your local church.

## BOOK NOTICES.

THE REVELATION OF JESUS CHRIST. By H. C. Williams. Standard Publishing Co., Cincinnati, Ohio. \$1.50.

The author states that his book is not published to exploit any new theory. The theory that underlies his exposition originated in the twelfth century, and is one of three theories that have been popular. The writer holds that prophecy is history in anticipation, and endeavors to place the Scripture side by side with authentic history. He sees in the book some of the most important events in the history of mankind; other events equally important have no place in it. It is not easy to see how the first generation of Christians could discover in the book the work of Constantine, or of Justinian, or of Gregory XIII, or the rise of Mohammedanism, or the Lutheran Reformation, or the French Revolution, or the Restoration Movement, or how they would have been advantaged if they had discovered them. The selection of events required by the theory exploited is in a high degree arbitrary. The hopeless disagreements among its advocates discredit the theory. It may be that the Papacy will receive its death-stroke in 1926, Turkey its death-stroke in 1927, and that the Gentile nations will experience their downfall in 1934; but who knows? By assigning values to the unknown quantities in the problem, these dates have been fixed upon. But time will tell whether the method employed is legitimate and the predictions accurate. The author holds that the book of Revelation was written in 96. Whether it was written

in 96 or 69 is a point on which the authorities are not agreed. What he finds in John's writings about the Roman Church may be true in part, but it is likely that it is true only in part. Whether Babylon and the Catholic Church are exact synonyms or not remains to be established. Wherever there is apostasy, whether in the Roman, or Greek, or Protestant Church, there Babylon is represented. The book is well written and contains much valuable information, and is well printed.

### SOME GOOD BOOKS ON CHINA

#### GENERAL:

*Bashford:* China, an Interpretation.

*E. A. Ross:* The Changing Chinese.

*Arthur Smith:* Chinese Characteristics.

*Ball:* The Chinese at Home.

*Smith:* Village Life in China.

#### BOOKS ON MODERN MOVEMENTS IN CHINA:

*A. J. Brown:* The Revolution in China.

*Headland:* China's New Day.

*Arthur Smith:* China and America To-day.

*Potts:* The Emergency in China.

#### MISSIONS IN CHINA:

*Townsend:* Robert Morrison.

*Soothill:* A Typical Mission in China.

*Speicher:* Conquest of the Cross in China.

*Osgood:* Breaking Down Chinese Walls.

*Miner:* China's Book of Martyrs.

*Corey:* Among Asia's needy Millions.

*Burton:* Education of Women in China.

*Gamewell:* China, Old and New.



THE ANNUAL REPORT OF THE  
FOREIGN CHRISTIAN MISSIONARY  
SOCIETY FOR 1916-1917 IS CON-  
TAINED IN THIS NUMBER OF THE  
MISSIONARY INTELLIGENCER.



**CAPTAIN RODNEY L. MCQUARY,**  
333d Heavy Field Artillery,  
CAMP GRANT, ROCKFORD, ILLINOIS.

Mr. McQuary became Associate Secretary of the Foreign Society in June and went with the colors in September.